



A DISCOURSE

Shewing *Who* is a true Pastor of the
CHURCH of CHRIST.



AM fully satisfy'd, that the good and well-meaning People, for whose Sake this short and plain Discourse is now published, are thoroughly convinced of the great Necessity and Advantage of making Use of a *Spiritual Guide*, and that they are always ready to consult Him, and to commit the Care of their Souls to him.

BUT then they may justly ask, — WHO, WHERE is He? — Since there are so many false Teachers gone out into the World, how shall I know WHICH is a true One? Among so many different Pretenders to the Ministry, how shall I find out, WHICH are indeed the Ministers of Christ? Are all Apostles? Are all Prophets? Are all Teachers? 1 Cor. xii. 29. Saint Paul plainly determines, that they are not so; as also, Christ himself saith to the Angel of the Church of Ephesus, *Thou hast tried them, which say they are Apostles, and are not, and hast found them Lyars.* Rev. ii. 2. And if in the Days of Saint John the Apostle, there were false
A Deceivers;

Deceivers, who said, that they were Ministers of Christ, and were not, much more are there such in our Days. How then shall I be able to know and find them out?

THIS indeed is a Question of grand Importance; for Christ, who hath appointed an Order of Men to teach his People, *hath forbidden them to heap to themselves Teachers; warned us against those who come in Sheep's Cloathing, and yet are ravenous Wolves;* and assures us, *that if the blind lead the blind, they shall both fall into the Ditch.* It is to *Them only* who derive their Authority from Him, through the Hands of the Apostles, and their Successors; and are his commissioned Ministers, that He hath promised *his Presence and Assistance to the End of the World.* So that if he confirms the Acts, and blesses the Ministry of any others, it is more than He hath promised in his holy Word.

BUT tho' this Question is of such weighty Concern, yet the solving of it has not such Difficulty in it, but that every One might of himself judge what is Right, if without Partiality, and without Hypocrisie, he wou'd consider the following Particulars, and the Texts of Scripture annexed to them.

1. THAT none ought to act as Ministers of Christ in his Church, but they who have received a Commission from him. — *And Jesus came and spake unto them, saying, all Power is given unto Me in Heaven and in Earth. Go ye therefore and teach all Nations, — and lo, I am with you alway even unto the End of the World.* Matth. 28. 18, 19, 20. *And no Man taketh this Honour unto himself, but he that is called of God, as was Aaron.* Heb. v. 4. *And how shall they hear without a Preacher? And how shall they preach except they be sent?* Rom. x. 14, 15.

2. THAT none can be said to receive a divine Commission from Him, but Those who are either
mediately

mediately or *immediately* called and appointed by him
See the Texts cited under the Letter (a)

3. THAT they who pretend to an immediate Call, ought, as the Apostles did, to prove the Truth of their Mission, *by working of Miracles*; 'till which Time no Regard is due to their Pretences. (b)

4. THAT therefore the only standing regular Way of *having this Honour*, is the deriving of it *mediately* thro' the Hands of others, from Christ himself.

5. THAT Christ himself, whilst on Earth, had two Orders of Men under Him, the twelve Apostles, and the Seventy; gave the Power of sending, or ordaining others, to the Apostles; and to them only, and those that succeed them, *did He give the Promise of his Presence and Assistance unto the End of the World.* (c)

6. THAT after Christ's Ascension into Heaven, there were still *three distinct Orders* set apart to the Ministry, *viz. Deacons, Presbyters, or Elders*; and a still higher Order, which were superiour to, and had Authority over both these, such were, besides the Apostles, *Timothy, Titus, St. James*, Sur-named the Just, and the *Angels of the Seven Churches.* (d)

7. THAT therefore, in the Beginning of the Christian Church, there was not a *Parity*, but *Inequality*, or *Prelacy* in the Ministers of it.

8. THAT farther from the holy Scriptures it is evident, That the Power of Ordination was lodged in those of the highest Order, *Timothy and Titus*, and in them *alone* without any others being mentioned with them. (e)

9. THAT we have no Warrant from Scripture to conclude, that this Power was given by the Apostles to those of the second Order, now called Pres-

(a) Rom. x. 15. Heb. v. 4. 5. Acts xiv. 23. Rev. ii. 2. (b) Mark xvi. 20. Matth. vii. 15 and ix. 6 30, 31. 1 John iv. 1. (c) Luke ix. 1. vi. 13. x. 1 and xxii. 29, 30. John xx. 21. Matth. xxviii. 16. 20. Acts xxii. 17. xv. 13 and xxi. 18. Gal. ii. 9. 1 Tim. v. 19. 22. Tit. i. 5. Rev. ii. 2. (e) 1 Tim. v. 22. Tit. i. 5.

byters; the chief Text upon which this Warrant is supposed to be grounded, being that of the Apostle to *Timothy*, *Neglect not the Gift that is in thee, which was given Thee by Prophecy, with the laying on of the Hands of the Presbytery.*

AND as Mr. *Roberts* judiciously observes, to make this Place any Thing to the Purpose, these three Things at least must be proved. 1. That by Presbytery, is here meant a Company of Persons. 2. That these Persons were all meer Presbyters. 3. That none but such gave *Timothy* his Ordination. The *first* of which is uncertain, the *second* improbable; and the *third* absolutely false.

AND here I cannot but take Notice of the Ignorance or Disingenuity (not to call it a *pious Fraud*) of some Gentlemen in *New England*, in their Discourse HAD (as they elegantly term it) of Presbyterial Ordination. The Design of the Gentlemen is to prove from Scripture, that meer Presbyters had the Power of Ordination. And thus they go to work. Page 11. 'We can't but apprehend their [the Presbyters] Power of Ordination from Scripture Precedents. I shall name two famous Instances. *Paul* and *Barnabas* were set apart by the Hands of ordinary Elders. *Acts* xiii. 1, 2, 3. This is false. They were not ordinary Elders, for they were Prophets and Teachers immediately commanded by God to send these Men on that particular Errand, as is plain by the Text. Besides, *St. Paul* says of Himself, that He was an Apostle, (not of Men, neither by Man, but by *Jesus Christ, and God the Father*, - *Gal.* i. 1. And moreover, it appears by the Text to be an extraordinary Act, for it is said to be done by the Holy Ghost. *Acts* xiii. 1, 2, 3.

BUT to let the Gentlemen go on. 'So was *Timothy* ordained by the Imposition of the Hands of the Presbytery: 1 *Tim.* iv. 14. And what was then valid is now. — Upon the whole, if Scripture

Scripture be the Rule then we can't but safely conclude for the Right of Presbyters, or ordinary Gospel Ministers, to ordain others.

Thus they. Now, before I answer it, I desire the Reader to take Notice, that they call it a *famous Instance*, which implys thus much, that they thought it a very good One for the Proof of the Validity of *Presbyterial Ordination*; and indeed, it is the chief Text upon which the Dissenters build their unhappy Mistakes. But these Gentlemen might have been better inform'd by their great Master *John Calvin*, whose Opinion I suppose will have some Weight with them. These are his Words upon the Place. 'Paul himself elsewhere declares that he (without any others) laid Hands on *Timothy*: I admonish Thee (says He) that thou stir up the Gift that is in thee, by the laying on of MY HANDS; for what is said in the other Epistle of the laying on the Hands of the *Presbytery*, I don't take it as if *Paul* spake of the College of *Presbyters*, but by that Name I understand the Ordination it self: As if he should say, see that the Grace which thou didst receive by the laying on of MY HANDS when I made thee a *Presbyter* be not in vain: *Calv. Institut. L. 4. C. 3.* Thus Mr. *Calvin*.

THE Summ of the Dispute betwixt these Gentlemen and us on this Head is this. We affirm (and are sure) that *Timothy* was not ordain'd by *ordinary Gospel Ministers* inferiour to the Apostles. They affirm, that *ordinary Gospel Ministers* inferiour to the Apostles ordain'd *Timothy*. And they produce this famous Instance (as they call it) to prove their Assertion. Now, nothing is more certain than this; that it is the current Opinion of great Numbers of good Divines, both antient and modern, that by *Presbytery* is not meant a Number of Men, but the Office; and in particular Mr. *Calvin*, you see, has given it up.

BUT

BUT nothing is (or can be) more plain than the Scripture it self, therefore to the Law and to the Testimony. Let it be decided by Scripture. There Saint Paul expressly says to Timothy. 2. Tim. i. 6. *Wherefore I put thee in Remembrance, that thou stir up the Gift of God, which is in thee by the putting on of MY HANDS.* Thus the Scripture. Now if Saint Paul was an ordinary Gospel Minister inferiour to the Apostles, then those Gentlemen, for once, are in the right.

BUT this Text, I fear, was industriously omitted, the Beams of Light darting from it, and so directly pointing at their unhappy Error, they could not bear the Sight of it, but hid it under a Bushel. But let them take care, for it is a standing Maxim, That He is as much a false Witness who keeps back any Part of the Evidence, as He who produces that for Evidence which is not Truth.

10. THEREFORE, that since it do's not appear, that the Commission to ordain, which the Apostles receiv'd from our blessed Saviour, was ever granted by them to those who are now called *Presbyters*, they cannot justly lay claim to the Power of Ordination: Every Commission necessarily supposing a Conveyance, and being exclusive of all Persons, except those to whom it is given.

11. AND lastly, that they who had the Power of Ordination lodged in their Hands by the Apostles, had many *Presbyters*, and many Congregations under their Jurisdiction, as may be seen by these Texts of Scripture. (f)

So far we may conclude from the holy Scriptures themselves; and from primitive Antiquity it is farther evident.

I. THAT immediately after the Death of St. John, these three Orders, *Bishops, Presbyters* and

(f) *1 Pet. i. 5. 1 Tim. i. 3. and v. 19. 23. Acts xix. 10. and xx. 17. compared with Rev. ii. 1. 2.*

Deacons, were established in every Church; and the Power of *Bishops* over *Presbyters* universally owned and acknowledged to be of divine Right. See the Epistle of St. *Ignatius* at the End of this Tract.

2. THAT down from the Beginning of Christianity, unto the Time of the Reformation, the Power of conferring Orders was supposed to be lodged, not in the Hands of *Presbyters*, but of *Bishops*; nor can so much as one Instance be produced of *Presbyters* laying claim to this Power, and of its being allowed by the Church of Christ: For the Truth of this Proposition, we have the same Evidence that we have for the Canonicalness of several Books of the new Testament, *the concurrent Testimony of the Church of Christ*.

3. THAT at the Time of the Reformation, this Power of our Church still continued in, and was appropriated to those of the highest Order.

4. THAT those *Presbyters* who first broke off from the Communion with their *Bishops*, and first pretended to this *Authority of ordaining others*, did not receive it; only a Power to preach the Word, and administer the Sacraments, according to the Rules of the Gospel, and the Canons of the Church, and this in Subordination to their *Bishops*; much less did they receive Authority to ordain others, in Opposition to THEM to whom they owed, and had sworn Obedience.

5. THAT therefore, *since none can give that which he did not receive*, they amongst us, who have received their Orders only from the Hands of *Presbyters*, have *no valid Ordination, no Authority* to act in Christ's Name, as his *commissioned Ministers*, and to be spiritual Guides of the People.

I shall only add farther under this Head, that tho' it was only a doubtful Case, *whether Presbyterian Ordination was valid, or not*; yet, since it is confessed on all Hands, that they of the National

Church who are Episcopally ordained, are lawful Ministers of Christ, it is the Christian's Duty and Interest to obey and submit to them, and to acknowledge them *ONLY* as their *Guides that watch for their Souls*; since in all doubtful Cases the safest Side is to be chosen.

AND now, having said thus much, I shall once more take Notice of those *New England* Gentlemen before mentioned. But, before I animadvert upon them, I must confess I am at a loss, and know not what Name to give to something I find in their celebrated Performance; whether I shall call it *Ignorance* or *Sleight of Hand*: For I am perfectly amazed! that Gentlemen of such Figure (as I have been informed they were) among the Dissenters, that such Rabbies of the Party shou'd betray such finish'd, such consummate Ignorance in Church History; and if it must not be imputed to their Ignorance, I assure you, that my Astonishment is encreas'd, to think that Men, who call themselves the Guides of Souls, shou'd be so daringly wicked, as to assert *THAT* for Truth, which they knew to be false, and in a Cause too where the Souls of Men were concerned.

THEY affirm, Page 7. ' That we have nothing ' in primitive or later Antiquity but what may be ' reconciled hereto, (that is to the Practice of *Presbyters* ordaining of *Presbyters*) and much to confirm this Practice. ' And to shew you that this was not dropt from them thro' Inadvertency but by Design, They are at it again Page 11. where they assert very roundly that, ' We find much in ' Antiquity: primitive and later, that favours this ' Power of *Presbyters*, and nothing but what may ' be reconciled to it.

THESE Gentlemen were resolv'd to do Business, they scorn'd to mince the Matter.

I confess seriously, that I never met with any Assertion more surprizing than this, nor more false.
Surely

Surely these Gentlemen cou'd not think to impose upon all Mankind with their *Ignorance*, or their *Legerdemain*. But 'tis plain, their sinking, dying Cause requires such mean, such little *Tricks* to support it. They perceiv'd, that the People were resolv'd for the future to see with their own Eyes, and were universally enclin'd to enquire into Antiquity, being desirous to understand the State of the Primitive Church, and resolving to pay Obedience to that Church which was most *Apostolick*.

THEREFORE they thought it necessary to assert, that we have much in Antiquity, primitive and later, that favours this Power of *Presbyters* ordaining of *Presbyters*, and nothing but what may be reconcil'd to it.

THAN which nothing is more False. Here we will joyn Issue. And if these Gentlemen will produce any one Instance of a *Presbyter's* ordaining a *Presbyter*; for the Space of 1500 Years after *Christ*, which was not condemn'd by the Catholick Church, I assure them, for my part, I'll give up the Cause. There are but two Instances of such Ordinations for 1500 Years after *Christ*, that of *Ischyra*s and *Colluthus*; one of which was not done upon a Principle that *Presbyters* have a Power to ordain; nor was it done in Opposition to the Bishop, who was present, but being indispos'd, order'd a Priest to read the Words of Consecration, the Bishop laying on his Hands. But the primitive Church wou'd not suffer even this to pass, but severely condemn'd this as well as the other. And it was a principal part of the Heresy of *Aerius*, his affirming, that there was no Difference between a *Bishop* and a *Presbyter* by divine Right, and for which (among other Things) he was condemn'd for a Heretick by the Catholick Church of *Christ*.

Now, if these Things are true, (and I call upon these Gentlemen to disprove them if they are not) you may see what little Ground they had to assert, that

that they had much in Antiquity to confirm their Practice. Oh, to what despicable Arts are Men driven in defending a bad Cause!

BUT the other Part of this monstrous Assertion is as much beyond this, as this is beyond all Modesty, viz. That they have nothing in Antiquity but what may be reconcil'd to it, that is, to their Practice. What! — Nothing but what may be reconcil'd to it! — Why, Sirs! Were all the Bishops of the Catholick Church for 1700 Years after *Christ*, no more than common *Presbyters*? What! Can all the Ordinations, the Thousands, the Millions that have been perform'd in the Catholick Church, in all that space of Time, by Bishops, and upon *this Principle*, that Bishops *alone* had the Power of Ordination; can all these too be reconciled to your Practice!

CERTAINLY these Gentlemen were out of their Senses when these unaccountable Absurdities were were suffer'd to come abroad.

IN the second Page of their Rhapsody, they assert, (nay, they say, it seems evident to a Demonstration) the Necessity of an uninterrupted Succession from the Apostles. They were obliged to do this from the Nature of the Thing; it being so plain that the meanest Capacity understands it. The short Method has demonstrated it. But notwithstanding ten thousand Demonstrations, they found that it was their Interest to deny it; and accordingly knowing that they were not in the Succession, at pag. 14, they tack about, and wiping their Mouths very demurely tell us, that they don't believe the Necessity of an uninterrupted Succession from the *Apostles*.

THESE Men make a great Noise, and amuse the People with the great Names of — *our first Reformers the foreign Churches*, &c. — thereby intimating as if the foreign Churches approv'd of their Practice.

WHEREAS,

WHEREAS nothing is more plain, than that our Dissenters have departed from *Calvin* as well as from *Luther*, in their Abhorrence of Episcopacy, from all the Christian World, in all Ages; and particularly from all our late Reformers, both of one Sort and another.

Calvin wou'd have anathematized all of them, had he lived in our Days. He says there were none to be found in his Time, who opposed the Episcopal Hierarchy, but only the Papal. But says He, ' if they wou'd give us such an Hierarchy, in which the Bishops shou'd so excell, as that they did not refuse to be subject to Christ, and to depend upon Him as their *only* Head, and refer all to Him; then I will confess that they are worthy of all Anathemas, if any such shall be found, who will not reverence it, and submit themselves to it, with the utmost Obedience. *Calvin de Necessitate Eccles. Reformand.*

AND *Beza* supposes as positively as *Calvin* had done, that there were none who opposed the Episcopal Hierarchy, but only the Papal, or that opposed the Order of Bishops; and condemns them as Madmen, if any such could be found. For thus says he,

IF there be any (which you shall hardly persuade me to believe) who reject the whole Order of Episcopacy; God forbid that any Man in his Wits, shou'd assent to the Madness of such Men, *Beza. ad Tractat. de Minist. Ev. Grad. ab Hadrian. Sarav. Belga. Edit. C. 1.*

AND particularly as to the Church of *England*, and her Hierarchy of Arch-Bishops and Bishops, He says, that he never meant to oppugn any thing of that; but calls it a *singular Blessing of God*, and wishes that she may ever enjoy it. *Ibid. C. 18.*

PRAY take Notice, *Calvin* says, — if there shall be any such, — and *Beza* says, — if there be any who won't submit to Episcopacy as it is in *England*, which supposes that THEY knew none such amongst their Reformers: And that if any such should arise, THEY thought there were no *Anathemas* which they did not deserve.

So that our modern Dissenters are disarm'd of the precedent of *Calvin*, *Beza*, and all the Reformers abroad, by whose Sentence they are *anathematized*, and counted as Madmen.

Those who have a Mind to see the Propositions in this small Treatise prov'd beyond the Possibility of a Reply, are desir'd to read a Discourse concerning Episcopacy, which they may have at the *Crown* and *Gate* opposite to the West End of the Town-House in *Boston*. Where likewise may be had *Barclay's* perswasive, printed in *London*, by *Jonah Bowyer*, with other Books of the like Nature.

THE
EPISTLE
OF
St. I G N A T I U S
TO THE
T R A L L I A N S.

IGNATIUS, *who is also called THEOPHORUS, To the Holy Church which is at Tralles in Asia; Beloved of God the Father of Jesus Christ; Elect, and worthy of God; Having Peace through the Flesh, and Blood, and Passion of Jesus Christ our Hope; in the Resurrection which is by Him: Which also I salute in its Fulness, continuing in the Apostolical Character; Wishing all Joy and Happiness unto it.*



HAVE heard of your Blameless and Constant Disposition through Patience, which not only appears in your Outward Conversation, but is Naturally rooted and grounded in you: In like manner as *Polybius* your Bishop has declared unto me; Who came to me to *Smyrna*, by the Will of God and Jesus Christ; and so rejoiced together with me in my Bonds for Jesus Christ, that in Effect I saw your Whole Church in Him. Having therefore received the Testimony of your Good Will towards me for God's sake, by Him, I seemed to find you, as also I knew that ye were the Followers of God,

II. For whereas ye are subject to your Bishop as to Jesus Christ, ye appear to me to live not after the manner of Men, but according to Jesus Christ; who died for us, that so believing in his Death, ye might escape Death. It is therefore necessary, that as ye do, so without your Bishop, you shou'd do nothing: Also be ye subject to your Presbyters, as to the Apostles of Jesus Christ our Hope; in whom, if we walk, we shall be found *in Him*. The Deacons also, as being the *Ministers* of the Mysteries of Jesus Christ, must by all means please all. For they are not the Ministers of Meat and Drink, but of the Church of God. Wherefore they must avoid all Offences, as *they would do Fire*.

III. In like manner, let all Reverence the Deacons as Jesus Christ, and the Bishop as the Father; and the Presbyters as the Sanhedrim of God, and College of the Apostles. Without these there is no Church. Concerning all which I am perswaded that ye think after the very same manner: For I have received, and even now have with me the Pattern of your Love, in your Bishop. Whose very Look is Instructive; and whose Mildness Powerful: Whom I am perswaded, the very Atheists themselves cannot but Reverence. But because I have a Love towards you, I will not write any more sharply unto you about this Matter, tho' I very well might; but now I have done so; lest being a Condemn'd Man, I should seem to prescribe to you as an Apostle.

IV. I have great Knowledge in God; but I refrain myself, lest I should perish in my Boasting. For now I ought the more to fear; and not hearken to those that *would* puff me up. For they that speak to me *in my praise*, Chasten me. For I indeed desire to suffer, but I cannot tell whether I am worthy *so to do*. And this Desire, though to others it does not appear, yet to my self it is *for that very reason* the more Violent. I have therefore need of
Mode-

Moderation ; by which the Prince of this World is *destroy'd*.

V. AM I not able to write to you of Heavenly things ? But I fear lest I should Harm you, who are yet but Babes in Christ ; (*Excuse me this Care ;*) And lest perchance being not able to receive them, ye should be choaked *with them*. For even I myself, although I am in Bonds, yet am not therefore able to understand Heavenly Things : As the Places of the Angels, and the several Companies of them, under their respective Princes ; Things Visible and Invisible ; but in these I am yet a Learner. For many things are wanting to us, that we come not short of God.

VI. I Exhort you therefore, *or rather* not I, but the Love of Jesus Christ ; that ye use none but Christian nourishment : abstaining from Pasture which is of another Kind, I mean Heresie. *For they that are Hereticks*, confound together the *Doctrine* of Jesus Christ ; with *their own* Poison, whilst they seem worthy of Belief : As Men give a deadly Poison mix'd with Sweet Wine ; which He who is ignorant of, does with the treacherous Pleasure sweetly drink in his own Death.

VII. Wherefore guard your selves against such Persons. And that you will do if you are not puffed up ; but continue inseparable from Jesus Christ *our* God, and from your Bishop, and from the Commands of the Apostles. He that is within the Altar is Pure : But he that is without, that is, that does any thing without the Bishop, and Presbyters, and Deacons, is not Pure in his Conscience.

VIII. NOT that I know there is any thing of this Nature among you ; But I fore-arm you, as being *greatly* Beloved by me, foreseeing the Snares of the Devil. Wherefore putting on Meekness, renew your selves in Faith, that is the Flesh of the LORD ; and in Charity, that is the Blood of Jesus Christ. Let no Man have any *Grudge* against his Neigh-

Neighbour. Give no Occasion to the Gentiles ; lest by means of a few Foolish Men, the whole Congregation of God be Evil spoken of. For woe to that Man through whose Vanity my Name is Blasphemed by any.

IX. Stop your Ears therefore, as often as any one shall speak contrary to Jesus Christ ; who was of the Race of *David*, of the Virgin *Mary*. Who was truly Born, and did Eat and Drink ; Was truly Persecuted under *Pontius Pilate* ; Was truly Crucified and Dead ; Both Those in Heaven, and on Earth, and under the Earth being Spectators of it. Who was also truly raised from the Dead by his Father, after the same manner as he will also raise up us who believe in Him, by Christ Jesus ; without whom we have no true Life.

X. But if as some who are Atheists, that is to say Infidels, pretend, that he only seem'd to Suffer : (They themselves only seeming to exist) why then am I Bound ? Why do I desire to fight with Beasts ? Therefore do I die in vain : Therefore I will not speak falsely against the LORD.

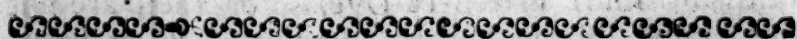
XI. FLEE therefore these Evil Sprouts which bring forth deadly Fruit ; of which if any one taste, he shall presently Dye. For these are not the Plants of the Father ; Seeing if they were, they would appear to be the Branches of the Cross, and their Fruit would be Inccorruptible : By which he invites you through his Passion, who are Members of him. For the Head cannot be without its Members, God having promised a Union, that is Himself.

XII. I Salute you from *Smyrna*, together with the Churches of God that are present with Me ; who have refresh'd me in all things, both in the Flesh and in the Spirit. My Bonds, which I carry about me for the sake of Christ, (beseeching him that I may attain unto God) exhort you, that you continue in Concord among your selves, and in Prayer with
one

one another. For it becomes every one of you, especially the Presbyters, to refresh the Bishop, to the Honour of the Father, of Jesus Christ, and of the Apostles. I beseech you that you hearken to me in Love; that I may not by those things which I write, rise up in Witness against you. Pray also for Me, who through the Mercy of God stand in need of your Prayers, that I may be worthy of the Portion which I am about to obtain, that I be not found a Reprobate.

XIII. The Love of these who are at *Smyrna* and *Ephesus* salute you. Remember in your Prayers the Church of *Syria*, from which I am not worthy to be called, being one of the least of it. Fare ye well in Jesus Christ; being subject to your Bishop as to the Command of God; and so likewise to the Presbytery. Love every one his Brother with an unfeigned Heart. My Soul be your Expiation, not only now, but when I shall have attain'd unto God: For I am yet under Danger. But the Father is Faithful in Jesus Christ, to fulfil both mine and your Petition: In whom may ye be found unblameable.

To the TRALLIANS.



ST. Ignatius, the Author of this Epistle, was a Companion of the *Apostles*, and was taught the Faith of *Christ* from their Mouths: † He wrote this Epistle with many other as He was on his way to *Rome*, where he seal'd the Truth (of what he had taught and written) with his Blood, being cast to the Wild Beasts: Thus dying a glorious *Martyr* of the ever blessed *Jesus*.

His *Martyrdom* was but seven Yeas after the Death of St. *John*, who wrote the *Revelations*

† Euseb. *Eccles. Hist. Lib. 3. Cap. 36.*

FINIS.

E R R A T A.

IN the 9th Page, Line 22d, it is said, There are but two Instances, &c. ——— which must be read thus, *viz.* There are but few Instances of such-like Ordinations for 1500 Years after Christ: *That* of *Ischyra* ordained by *Colluthus*, and a Presbyter, with two Deacons ordained (in Part) by a Presbyter, on Account of the Indisposition of the Bishop of *Agabra*, are the Two chief Instances in all Antiquity.

Now, the First of these was not done upon a Principle, that Presbyters have a Power to ordain, for *Colluthus* had falsely assumed to himself the Name of a Bishop; nor was the Latter done in Opposition to the Bishop, who was present, but having sore Eyes, ordered a Presbyter to read the Words of Consecration, the Bishop laying on his Hands.
